"So the point is that a devotee, even he does not want advertisement, Kṛṣṇa advertises him. Kṛṣṇa advertises him without his intention. Kṛṣṇa wants to see that His devotee is very much advertised as devotee. Therefore, when Caitanya Mahāprabhu was talking with Rāmānanda Rāya that 'Who is the most famous man?' Caitanya Mahāprabhu inquired, asked this question from Rāmānanda Rāya. He answered, 'He is the most famous man who is known as a great devotee of Kṛṣṇa. He is the most famous man.' "---(Srila Prabhupada Lecture, Delhi, November 16, 1971)

"Prabhupāda: You mark this. When there is miseries, a Kṛṣṇa conscious person takes the responsibility himself, and when there is happiness, it is due to Kṛṣṇa. But the materialistic person is just the opposite. When he is in miseries, he'll say: "Oh, God has put me into such miseries."

And when he's happiness, his friend says: "Oh, you are now well-to-do," "Yes, you do not know how much I have worked hard." When he's happiness, he takes the credit for himself, and when he's in distress, he gives the discredit to Kṛṣṇa: "Oh, Kṛṣṇa has put me into such miserable . . ." You see?

But a Kṛṣṇa conscious person, when he's in distress, he'll say: "Yes, due to my misdeeds I should have suffered a hundred times more than this distress, but Kṛṣṇa is so kind, He has given me little. That's all." And when he's happiness, "Oh, it is all given by Kṛṣṇa. Therefore all the opulence should be utilized for Kṛṣṇa's service." This is the difference. "--- https://vanisource.org/wiki/681216_-_Lecture_BG_02.46-62_-_Los_Angeles?hl=credit|himself

"So immediately Nityānanda Prabhu said: "Why not deliver these two brothers immediately? Then it will be a great credit for Caitanya Mahāprabhu." This is preacher. He is thinking the credit of the master, not for Himself."--- https://vanisource.org/wiki/721001_-_Lecture_SB_01.03.26_-_Los_Angeles?hl=credit|himself

"Yes, even the devotee doesn't care a pinch for even Lord Brahma, Lord Siva, like that, because devotees are the [handwritten] most exalted personalities as the servants of Krsna, still they think themselves lower than everyone, and that humble attitude is their credit. What credit is there for someone who is himself actually lower than everyone but claims that he is better than everyone, or even he may claim that he is lower than everyone, still what is his credit? But the devotee, being the topmost grade of living entity, when he gives all credit to others and takes nothing credit for himself, that is his credit. Thank you, along with your good wife Himavati, for helping me in this way. "--- https://vanisource.org/wiki/730102_-_Letter_to_Hansadutta_written_from_Bombay?hl=credit|himself

"Devotee's business is to glorify. He doesn't take any credit for himself. Actually, there is nothing to be taken credit. The all credit goes to Kṛṣṇa. A devotee neither claims; neither it is possible. Even he may be very, very big devotee, he will never claim any credit for his glorious activities. His glorious activities means to make Kṛṣṇa glorious. That is his glorious activities. Not that like the so-called materialist, he takes . . . wants to take the credit. No. Sva-karmaṇā tam abhyarcya samsiddhiṁ labhate naraḥ (BG 18.46). Sva-karmaṇā. You may be engaged in any pattern of work, any department of work. But by dint of your work you establish the existence of God, Kṛṣṇa; and whatever is being done, it is being done by the expert management of Kṛṣṇa."--- https://vanisource.org/wiki/750117_-_Lecture_SB_03.26.42_-_Bombay?hl=credit|himself

"As a fully dependent devotee, Śukadeva Gosvāmī (unlike a mundane man who is proud of his own capability) invokes the pleasure of the Personality of Godhead so that his statements may be successful and be appreciated by the hearers. The devotee always thinks of himself as instrumental for anything successfully carried out, and he declines to take credit for anything done by himself. The godless atheist wants to take all credit for activities, not knowing that even a blade of grass cannot move without the sanction of the Supreme Spirit, the Personality of Godhead. Śukadeva Gosvāmī therefore wants to move by the direction of the Supreme Lord, who inspired Brahmā to speak the Vedic wisdom. The truths described in the Vedic literatures are not theories of mundane imagination, nor are they fictitious, as the less intelligent class of men sometimes think. The Vedic truths are all perfect descriptions of the factual truth without any mistake or illusion, and Śukadeva Gosvāmī wants to present the truths of creation not as a metaphysical theory of philosophical speculation, but as the actual facts and figures of the subject, since he would be dictated to by the Lord exactly in the same manner as Brahmājī was inspired. As stated in the Bhagavad-gītā (15.15), the Lord is Himself the father of the Vedānta knowledge, and it is He only who knows the factual purport of the Vedānta philosophy. So there is no greater truth than the principles of religion mentioned in the Vedas. Such Vedic knowledge or religion is disseminated by authorities like Śukadeva Gosvāmī because he is a humble devotional servitor of the Lord who has no desire to become a self-appointed interpreter without authority. That is the way of explaining the Vedic knowledge, technically known as the paramparā system, or descending process."--- Srimad-Bhagavatam - Second Canto - Chapter 4: text: 23 Purport